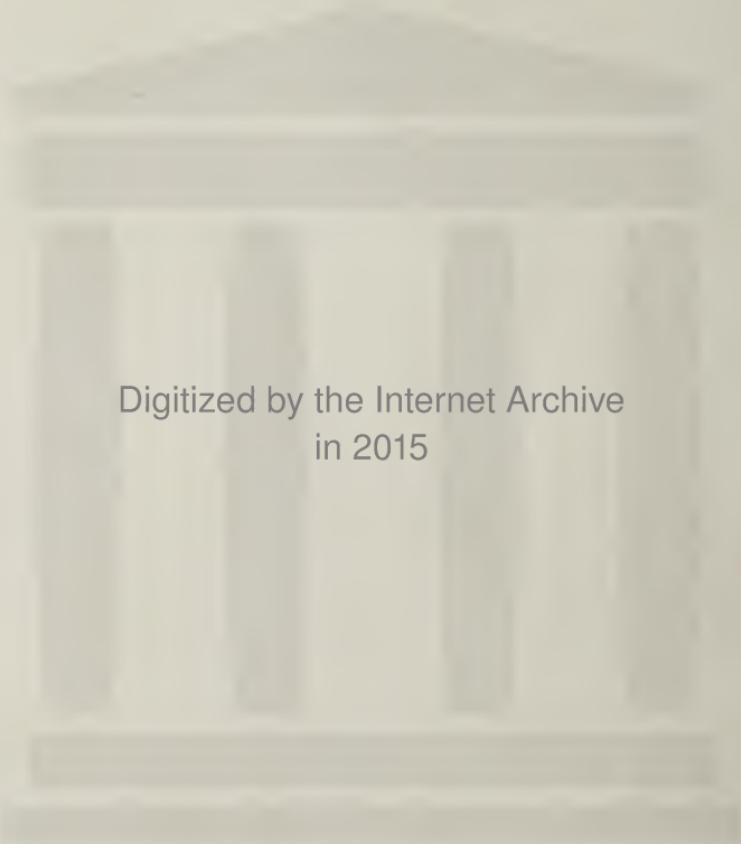




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THE

Missionary Magazine

AND

CHRONICLE.

TREATY OF PEACE BETWEEN GREAT BRITAIN AND CHINA.

WITH feelings of wonder and thankfulness we are permitted to record the termination of hostilities with China, and the conclusion of a Treaty defining our future relations, and regulating our intercourse with that mighty empire. The terms of this Treaty, which will be found substantially in the subjoined letter of Dr. Hobson, far exceed the expectations both of politicians and of Christians, and, if faithfully carried out by the several parties interested, they cannot fail, under the smiles of Divine Providence, to secure the most important advantages to China and the entire civilized world, but pre-eminently to the Church of Christ. To some of these anticipated results, in connection with the cause of Missions, our laborious friend Mr. Muirhead in his letter refers, while he finds on them the strong claims of the Chinese Mission and the urgent need of a large reinforcement of Missionaries.

To the friends of the London Missionary Society this wonderful accomplishment of their largest hopes in the free admission of Christian Evangelists to all the vast provinces of China, cannot be regarded without feelings of solemnity, no less than delight. For more than half a century our devoted agents have been labouring in faith and hope for the salvation of her idolatrous millions, and many of their number have laid down their lives in the assurance that the time to favour her, yea, the set time, would come. And now their prayer is answered, and their expectation more than realized. May the Churches of Christ affiliated with the Society, and with all Protestant Evangelical Societies through Christendom, prove faithful to the onerous duty which now devolves on them in sending forth a numerous band of faithful Evangelists to enter the wide and effectual door which God has opened into the land of Sinim.

Under date Shanghai, 13th July ult., Dr. Hobson writes :—

"I am rejoiced in being able to inform you that the negotiations at Teen-tsin have been brought to a peaceful and satisfactory issue. The English treaty, which is the principal and most complete of the four made, has been signed and accredited by the Emperor, and is now in the hands of the

Hon. F. Bruce, brother to Lord Elgin, who leaves with it to-morrow, per Overland Mail. The French and the American treaties are conveyed home by the same opportunity. Lord Elgin and his suite arrived here yesterday, and after coaling, will proceed in a few days to Japan, where His Excellency expects

to remain but a short time, and then return home, if not prevented doing so by the serious troubles at Canton. The numerous articles of the treaty, said to be upwards of forty in number, have not yet been publicly made known, but of this we are certain, they contain conditions very favourable to the development of Christianity and foreign commerce, and that hostilities are at an end with the Court and country of China (Canton alone excepted), which is cause for devout thankfulness to God.

"If the ulterior resort of proceeding to Peking with an armed force had taken effect, we know not how serious the consequences would have been, or when they would have been brought to an end. It is clearly seen and felt, that what has been effected, has arisen from intense fear of the allied forces attacking Peking after they had destroyed and overcome all opposition at the mouth of the Pi ho River. Everything that has been granted has been with an unwilling and forced surrender of demanded privileges. The working out, therefore, of the treaty stipulations, will be a work of time and difficulty. It will be comparatively easy in parts of the country like this, for instance, where the people and Native authorities are loth to meddle or afraid of interfering with foreigners. In Canton and other places, where there is a strong anti-English feeling, the treaty will be in many respects like the former one, a dead letter.

"The publication of the treaty in England will not probably give unmixed satisfaction, but to commerce it will surely prove in time a great boon, and increased facilities will be gradually afforded for the wide diffusion of the blessed Gospel.

"I have no idea myself that the Native authorities or the people will be a whit more favourable in their hearts to Christianity than before; but according to the treaty every

reasonable legal barrier is removed, which is a great point gained. The success of the Missionary will, humanly speaking, much depend on his own prudence, forethought, adaptation, and zeal. The chief points of the treaty, I had been *privately* informed by a friend, are these, which can be *relied* upon as true in the main:—

"1. Opening up of the country to merchants and Missionaries on the system of passports.

"2. Toleration of Christianity.

"3. Improvement and revision of the tariff.

"4. Opening of five more ports for trade, Hae nam, Formoza, Twa taon (near Amoy), and two ports in Shan tung, above this.

"5. Indemnification for losses at Canton and some of the expenses of the war, to amount to 4,000,000 dollars.

"6. A resident minister at Peking.

"7. The Yang tsze River can be visited for purposes of trade up to certain limits, not above Nanking, while in possession of the rebels.

"The opium trade is left where it was; no united action could be taken upon it. It is *not* legalized, as has been generally reported.

"Farther particulars I am not able to give you, but I thought it proper to inform you of the above by the earliest opportunity, and I am sure the announcement of peace being restored, and many advantages gained favourable to religion and civilization, will afford to you and the Directors of our Society great satisfaction. I am not so sanguine as some seem to be of great and sudden changes being brought about by this new and important treaty; the changes will be sure but gradual, and the result of persevering and well directed efforts, whether by the Missionary, traveller, or merchant."

The Rev. William Muirhead, under date Shanghae, 18th July, proceeds to observe:—

"Your attention," observes Mr. M., "has of late been much directed to India, and I am delighted to hear of the resolution of our Directors in regard to that country. The time, however, seems to have arrived

when still more urgent appeals, if possible, must be made in behalf of China. Lord Elgin has just returned from the North, having concluded a new treaty with the Government of this country, the terms of

which are represented as being altogether favourable to enlarged Missionary enterprise. The particulars thereof have not fully transpired, as it is necessary that the treaty should first be ratified at home. As much, however, is known of its character, that the Churches of Christ may well be informed of their duty and obligation in the matter.

"In a commercial point of view, there has been a great extension of privilege, but not to be compared with the increased facilities that have been granted to Missionary labour. It has been agreed that Missionaries be allowed to travel far and wide in the discharge of their work, and to reside in the different towns and cities in the interior without let or hindrance. They may preach the Gospel in the most open and public manner, and in all directions far and near. Instead of being molested or opposed as heretofore, they are to be recognised in their true character, and protected accordingly. It will require time and experience before the full privileges of the new arrangement can be obtained; but such is understood to be one of its provisions, and it is a ground of rejoicing. Hitherto we have had a comparatively wide scope for our labours, but it was always in the way of sufferance, and this was pretty well known among the people. We ask, indeed, no special privilege from the Chinese Government, but simple permission to proclaim the everlasting Gospel, and as this is seemingly accorded to us, our happiness is great.

"In the view of what is before us, the question anxiously occurs, what is to be done by the Church at home for the spiritual welfare of this great land? I am persuaded that there are numbers of young, energetic, and Christian men who, if they knew the actual requirements of the case, the encouragement to Missionary labour, and the qualifications needful for eminent usefulness in this country, would be induced to devote themselves to the work. The thing which is pre-eminently wanted is *preaching*. There is really no such difficulty in the Chinese language as has been long supposed. Men of average ability can readily acquire a sufficient vocabulary to preach freely and intelligibly, and as all classes of society are to

be met with, no one need be intimidated by the fear of the whole nation being composed of distinguished and learned scholars. In respect of numbers and the character of our audiences, for the most part the language of Scripture is appropriate: 'To the poor the Gospel is preached;' 'The common people heard him gladly;' and adaptation to this class is specially required on the part of the most useful Missionary. Books have been prepared to a large extent, and will continue to be from time to time; but that is only the very occasional work of a few, and not to be compared in importance to the single duty of preaching the Gospel in the towns, villages, cities, and provinces of this vast empire. It is to be hoped that, through the Divine blessing, churches will be planted in different places, over which Native pastors will be ordained, while the European Missionary will more particularly occupy himself with doing the work of an evangelist. What we now want is men who will give themselves to the work of *preaching* the Gospel. Every possible inducement might be offered to young men in good health, of active disposition, warm-hearted piety, and self-denying, laborious habits. The climate, the scenery, the country, as a whole, presents all possible varieties, and is far superior to many other parts of the world to which the servants of Christ have been largely sent. If we consider the immensity of the population, their ignorance, superstitions, and spiritual wretchedness, the wide and effectual door which is about to be thrown open, the readiness of the people to listen to instruction, and the manifest indications of Providence in the present movement, it seems that the call to personal consecration on the part of ministerial students and others is urgent in the extreme. As yet there is no general awakening, it is true; but good has been done, and there are not a few native agents who will form valuable auxiliaries in the work of the Lord. Men, animated by the love of Christ, burning with compassion for souls, and to whom, from practical experience, the great truths of the Gospel are precious, combined with other obvious and necessary characteristics, will find unparalleled scope for their exertions among the thousand myriads around. In

the cities and towns, among the hills and valleys in the interior, by the river and on the land, there are multitudes to be met with, all ignorant of the word of life, perishing for lack of that knowledge which alone can save from everlasting woe, and to whom, in the providence of God, and for the first time in the history of Protestant Missions, access is now being granted. Oh! will

none—will not many offer themselves to this glorious work, and in the hour of solitude at the throne of grace, and by the public dedication of themselves, say, ‘Here are we, Lord, send us.’

“I hope to write you more fully by the next mail, believing the subject to be one of deep interest to the Directors, as it is to us.”

MISSIONARY OPERATIONS IN CHINA.

WHILE the interior of this vast Empire has been distracted by a sanguinary contest, threatening the subversion of the ruling dynasty, and its outworks have been exposed to the assaults of the allied foreign powers arrayed against her, the Missionaries occupying some of the principal stations have continued to prosecute their peaceful labours without disturbance or alarm, and even to extend their journeys far into the interior.

Our first extract is from the pen of the Rev. Griffith John, of the Shanghae Mission, who entered upon the work in the autumn of 1855. Under date 15th June ult., Mr. J. writes:—

“The past half year has been to me a time of much pure enjoyment as well as constant employment in active Missionary work. The first three of the six months were devoted almost exclusively to itinerating, during which period a large number of cities, towns, and villages were visited. The ease with which Missionary excursions may be made in this part of China, and preaching carried on, even in the very busiest thoroughfares of our most populous cities, is truly surprising. Some months ago, a brother Missionary and myself visited Kiahing and Kia-shan, two large cities in the Ohe-keang province, and about one hundred miles from Shanghae. We thought that short discourses, embracing a simple enunciation of Gospel truth, and an earnest, affectionate appeal to the consciences of our hearers, delivered as often as possible, would be better than long sermons delivered twice or thrice in the course of the day. We commenced each day with the early morning, and kept on preaching simultaneously till the late evening, to crowds of people in all the busy and narrow streets, without the least interruption, or expression of ill-will on the part of the citizens. After spending seven days

at these two places, we left pretty well satisfied that there was hardly a street or corner which had not been converted into a temporary pulpit, and that the glad tidings of salvation had been preached to thousands of perishing men for the first time. This is only a specimen of what may be and is done by Protestant Missionaries in the towns and cities around Shanghae. It is very pleasing and cheering to see multitudes coming to listen to our preaching wherever we go. Among our hearers there are some who seem touched and interested; the majority, however, treat the message with indifference and contempt. But I have observed that in China, as elsewhere, the poor are the most susceptible of impression. The more I have to do with the people, the more profoundly convinced I become of the absurdity of the old standing idea, that China must be worked upon from above, and that here we must commence with the wise, the rich, and the noble, and descend from thence to the lower classes. Besides the *a priori* improbability of this, I believe that the experience of Missionaries in China — both Roman Catholic and Protestant — goes to show that the land of Sinim is no exception to the

general rule. These are the words of an old Roman Catholic Missionary:—‘In short, although amongst the Christians that are in China, we reckon no more princes and ministers of state since the last persecution of Father Adam Shool, yet for all that we baptize every year mandarins, doctors, and other persons of quality; yet it is true that the *common people* make up the greatest number: Non multi potentes, non multi nobiles. And it is no news to own that the *poor* have always been the elect portion and precious inheritance of Jesus Christ in the Church.’ Long since, however, even their mandarins and doctors have fallen away; and it is a well-known fact, that at present their converts are almost entirely among the poorest and most illiterate of the people. If we would convert China, we must begin with the common people, and devote our energies *principally* to their enlightenment.

Connected with this is another false impression, namely, that none but men of high mental endowments and profound erudition will do as Missionaries for China. The reason of this misconception, I suppose, is the literary character of the people, and the unconquerable difficulties of the language. There can be no doubt but that China has her wise men in abundance, and that the acquisition of a *profound* knowledge of the language is more than a *life* work to any foreigner; but, on the other hand, experience has taught me that the path of the Missionary lies chiefly among the illiterate and poor, and that a diligent student of moderate capacities may, within the first two years of his Missionary career, be able to read and explain his Chinese New Testament intelligibly, and speak with sufficient ease and accuracy to convey to the mind of a Chinese audience a full and correct idea of the principal truths of the Gospel. I don’t mean to say that a thorough knowledge of the language and literature of the Chinese is unimportant; on the contrary, I maintain, the more profound the better; every Missionary should constantly aim at perfection in this respect. I only assert, that it is by no means essential to long and extensive usefulness, and that a man of moderate calibre may acquire in a comparatively short period a sufficient amount of Chinese to

enable him to do a great deal of work. We want *here* men of *action* as well as men of thought. We could not dispense with the latter, yet we deem the former equally invaluable. Though the itinerating work is very pleasant in itself, yet it is far from being satisfactory to a Missionary who is seeking for visible, definite, tangible results. Our stay is generally too short to remove false impressions, and to develope the beauties and attractions of our religion. Hence I had made several attempts to rent a house where I might reside with my family.

After several attempts and disappointments, I at length succeeded in renting a house at Ping-hu, a district city in the province of Ohe-keang, where I have been residing with my family for upwards of two months. Ping-hu is between 80 and 100 miles from Shianghae, and contains upwards of 80,000 inhabitants. One of our number had made an attempt to establish a station there, but on account of the interference of the mandarin, it was broken up soon after. Hitherto we have met no opposition from the officials, and the people seem pleased with our presence rather than otherwise. We open the doors for preaching about 2 P.M., and close them between 5 and 6 o’clock. My native assistant and myself preach alternately, generally speaking to a large and attentive audience. We have not been without some tokens of the Divine blessing and approbation. On my first going there, I established a Bible class, which I hold twice a week; all who seemed to feel an interest in the truth were invited to attend, and in a few days we had a goodly number of catechumens, who were receiving special instructions. Six of my catechumens have received the ordinance of baptism, and are, so far as I can ascertain, walking worthy of their profession. We have several candidates besides, and in a letter just received from my native assistant, he states that the number of inquirers is multiplying. Of the above, two are literary graduates; one is a respectable tradesman and his wife (whose children, also, five in number, have been baptized); one is a shopkeeper, and one is a silk merchant. May these six prove to be only an earnest of a future harvest to be gathered in at Ping-hu. A person has just

been offering me two rooms free of rent at Simg-kiong-fú, which is only about 100 lee from Ping-hu. I have a mind to avail myself of his kindness, and divide my time between both places. My object at present is to establish as many stations as possible in the interior, to put native assistants over each, and exercise a kind of general superintendence over the whole. It is gratifying to observe how the country is opening up in consequence of Missionary enterprise. Whether Lord Elgin is going to open up the country or not is at present uncertain. One thing, however, is certain, that if his Lordship is going to do so, he will only carry on a work already commenced by the Missionary, and bring to a speedy conclusion, by the power of arms, that which the Missionary was gradually accomplishing by the spiritual power of the Gospel of peace. Only a few years ago, twenty-four hours was the utmost length

of the foreigner's tether; his visits were confined to villages and small towns in the immediate vicinity of Shanghae. But now, in consequence of Missionary perseverance and courage, large cities, such as Suchen and Hang-chen, are visited openly, and the Western barbarians are permitted to dwell in the very houses of the highly-polished, cultivated celestials. Whilst the English and French cannons were roaring and thundering within two or three days' journey to the *dragon throne*, Missionaries were permitted to live in peace and quietness at the distance of 100 miles from Shanghae. The day is about breaking on China, and we are on the eve of more glorious times. The barriers are, we trust, about being swept away, and wide doors flung open. But are the Churches at home prepared to send men out to take possession of the land?"

The *Amoy* Mission continues to enjoy a large amount of prosperity, and the labours of the Brethren have been rewarded by an addition to the number of converts. Under date 15th June, the Revs. Messrs. Stronach and Lea write :—

" We have again to record the goodness of God towards us, in granting to us and to our families peace and quietness in a time of 'wars and rumours of wars,' and in permitting us the privilege of welcoming additional converts to the Church of Christ under our care. We hope and pray that the war, which has now changed its scene from south to north, will not interfere with the quiet of the intermediate ports, and we could wish that friends at home felt as little apprehension on this subject as we do ourselves. Yet never did China more urgently need the prayers and efforts of British Christians than it does at the present time. We know not at what a cost of human life extended intercourse with this country may be won; but the present strife must lead to negotiations, when, it is to be hoped, that the claims of Christian Missions will not be wholly lost sight of by the plenipotentiaries of England and America. To both of these plenipotentiaries the Amoy Missionaries, as a body, have addressed letters, bringing before their Excellencies various subjects of

importance in connection with Christian Missions in China. Still, our chief dependence must be on the prayers and sympathies of Christians at home. In spite of treaties or the want of them, Christianity is making and will make its own way, even in China.

" On the morning of Lord's Day, June 13th ult., seven Chinese converts (five women and two men) were received into the Church by baptism. Of the five women, the first, Toh Kien Chim, is 80 years of age. Her knowledge of divine truth is not extensive; still, she appears to have an intelligent appreciation of the Gospel plan of salvation, and, confessing her own sinfulness, she relies on Christ as the only Saviour."

" Two of the women (Tiu Tek Chim and Go Ka Vek Chun) reside near the north gate of the city, and have been led to hear the Gospel through the influence of two zealous female Church members who reside there. They gave satisfactory evidence of true conversion to God.

" Tan Kiao niuⁿ is the wife of a rich Chinese merchant. Her case presents some

peculiarly interesting features. She first heard the Gospel about four years ago, at the meeting for Chinese females, then held in one of the school-rooms. Since that time she has frequently attended our services. Lately, her husband's shop was consumed by a fire, which burnt down many houses in Amoy. Ever since, she seems to have given more earnest heed to the truths of the Gospel. She answered with great intelligence all the questions put to her preparatory to admission to Church-fellowship, and gave good evidence that she had experienced the work of the Spirit on her heart.

"The fifth, Lim To chim, has attended our services regularly for two years, and has repeatedly been before us as a candidate for baptism. Her mind appears thoroughly awakened to perceive the excellency of the Saviour, and the value of a personal interest in Him. The female members of the Church having thorough confidence in her sincerity, we accordingly received her into Church-fellowship.

"Of the two young men, the one is named Ung Hau Leng, the other, Ti Chai Lo. The former is servant to C. F. M. de Grijs, Esq., at present Dutch Consul at this port. The Chinese youth is only 18 years of age; yet he appears to have savingly experienced the power of the Gospel, and professes his determined resolution to live henceforth as a servant of Christ. He joins the Church with the full approbation of his employer, who is himself a brother disciple.

"The other youth is but 16 years of age. His brother has been for some time a member of the Church. His father was the bed-ridden old man whom we baptized at his own house about two years ago, and who died a few months afterwards. The son appears exceedingly desirous of having his father's God to be his God, and of following that father, so far as he followed Christ.

"At the service for the administration of baptism to these candidates, our principal chapel was filled with attentive hearers. Mr. A. Stronach preached the introductory discourse from John xiii. 8, and baptized the five women after each had professed Christ before the congregation. Mr. Lea then baptized the two young men, who satis-

factorily answered the questions put to them thus publicly. Mr. J. Stronach afterwards baptized an infant child belonging to one of the Church-members, and addressed the large assembly, concluding the interesting service with prayer and praise to God.

"The present number of communicants is 182: 57 women and 125 men.

"The various duties of the Mission have been carried on as usual. The schools, Bible classes, and public services are, we trust, all useful in bringing idolaters to Christ. If the success is not so abundant as we desire and pray for, we have still the promise of the Master ever with us, and cannot but expect greater things than these.

"Our Chinese Boys' School still greatly encourages us to persevere in carrying on this department of Missionary efforts. The scholars are making steady progress in learning, and we trust that their knowledge of divine truth is daily increasing.

"The Girls' School also continues in full operation, Miss Stronach and Mr. J. Stronach being assisted in teaching the elder pupils by a daughter and a niece of Mr. J. S. The branches of education mentioned in previous reports are daily taught, and there is every inducement to persevere in this good work.

"During the winter months Mr. Lea has made occasional preaching tours through the large villages and towns upon Amoy Island, as well as upon some districts of the mainland. There is but little to tell with regard to such excursions. A crowd is easily collected, and the people generally hear with apparent interest. The seed is sown beside all waters, and we must wait patiently for the results. The usual plan is to speak at some length on the principal doctrines of the Christian religion, as contrasted with the sins and absurdities of idolatry and the self-righteous morality of Confucianism. After preaching, appeals are more privately and directly made to those among the crowd, who may have listened with greater interest than others, or who may have expressed assent to the truth of the things spoken. Sometimes a portion of Scripture is read and explained. Here, as elsewhere, it is emphatically to the poor 'that the Gospel is preached,' and our preaching would be more

effectual could our hearers read for themselves; for there are but comparatively few readers in the crowds that gather around the itinerant Missionary. Sometimes a scholar will be seen walking to and fro at some distance, evidently listening, and yet apparently ashamed of himself for doing so. If a book is offered to him, he will generally

accept it, but it is with an ungraciousness that seems to say, he holds in contempt both book and preacher. Indiscriminate distribution of books is worse than useless, and it is frequently necessary to ascertain the ability of the applicant to read before his application for a book is acceded to."

THE LATE MISSIONARY CONFERENCE FOR SOUTHERN INDIA.

IN our Number for August, brief allusion was made to the important Missionary Conference held a few months since at Otacamund, on the Neilgherry hills. The full report of the proceedings has not yet been published; but as our Missionary brethren have in their correspondence given prominence to some of the topics brought under discussion, and as these have a direct practical bearing upon our Society's operations in Southern India, and will demand special consideration in making the prospective arrangements for reinforcing the Stations, the views and representations of our brethren merit the deepest attention.

The Rev. James Sewell, of Bangalore, under date 6th July ult., observes:—

" I have for some time past been very desirous to address you on the results of our General Conference at Otacamund in April and May last, but have been quite unable to do so hitherto. The office of secretary to the Conference, involved me in an amount of writing and correspondence much greater than I had anticipated. Two other Missionaries were associated with me during the meetings, but the chief burden must in all such cases rest on one person. I am relieved of the actual publication of the report of our proceedings, as an editorial committee has been appointed of three others besides myself, and they all reside in Madras, where the report will be carried through the press. Having prepared the manuscript, I forward it to the others to revise and print in Madras. I inclosed a prospectus of the report, for which we are collecting subscribers. We feel deeply anxious for its extensive circulation among those who take the lead in all Missionary Societies, whether as Directors or Contributors only, feeling assured that it is eminently fitted to enlighten and cherish the

zeal which has been so happily enkindled on behalf of India. It will be from two to three months before the work can be got through the press.

" You will see that we embraced a wider range of subjects than our brethren in Calcutta and Benares, and that upon some of the most important we had *two* previously prepared papers by Missionaries, who would regard the subjects from different points of view. This, with the historical accounts of the various Missions represented, will give an increased interest to the report.

" We of course occupied a much longer time in our deliberations; but as some of the brethren had to travel very long distances (400 miles), and had no speedy means of conveyance, they preferred a conference of twelve or fourteen days, to one of only half that period. We also gained by this means, more opportunities of social intercourse with men we had long known by name, but whom we had never seen before. Our entire fellowship, whether private, social, or public, was of the happiest and most pro-

fitable kind. The fact of our belonging to different churches and countries seemed to add interest and enjoyment to our meetings, while it brought out the various aspects in which important subjects were regarded. We found, however, that amidst much variety, we were substantially of one mind on all that was essential in connection with our great work, and all our resolutions were ultimately agreed to without protest, except in one case, where one Missionary recorded his dissent from *a part* of one of the resolutions.

"As most of the brethren had been previously chosen and appointed to attend the conference as the representatives of their fellow labourers immediately associated with them, they were prepared not only to state their own views, but those of their associated brethren also. From such Missions as those of the church in Tinnevelly and Travancore, the Americans in Madura and Juffna, the Germans on the Western Coast, the Free Church of Scotland in Madras, and one or two other smaller bodies, this was easily managed; but such an arrangement in connection with our Missions, in consequence of the isolated and far separated position of many of them, was only partially practicable. On the whole, however, it is believed that none of the resolutions adopted would have been materially different, had the entire body of upwards of two hundred Missionaries been able to meet together, instead of only thirty-two of them. This will no doubt give weight to the views expressed in the resolutions, and will lead, we trust, to the settlement of some questions which have hitherto been much disputed among us.

"There was one topic of great importance which occupied much of the attention of the Conference, and which is of so much immediate interest to our own Society, that I may perhaps be permitted to anticipate the views stated in the report. It refers to the system of occupying a large district, by placing one or two Missionaries only at its central town, with no other Stations of the same Society within one or two hundred miles distant. This system was very strongly and most unanimously disapproved. Partly from circumstances which could not then have been foreseen, and partly from the want

of more correct views on the part of some of our early Missionaries in India, our Society has unhappily fallen into this error to a much greater extent than any other. Unfortunately too, it is one extremely difficult to correct. Our Coimbatore, Salem, and Cuddapali Missions, were pointed out as prominent instances, but others might have been added. There was but one opinion in reference to such Stations, that they ought either to be immediately reinforced or transferred to some other Society. It is not meant, however, that these provincial towns should be occupied by four or five Missionaries, as we might occupy the city of Madras, or a place like Bangalore, containing a population three or four times as numerous (with a variety of languages, &c.) as any of them. The idea is, that other Stations in the *district*, and at moderate distances (say from ten to twenty or thirty miles), should be occupied around the central town, and the whole carried on as one Mission. In many cases, these subordinate Stations would require only a single Missionary, who, being so near his brethren, would be able to hold frequent intercourse with them. Our own Mission in Travancore is a pretty good instance, but that of the Americans at Madura is a much better one.

"This subject is one of great importance at the present time, when all the Societies are aiming at an *extension* of their Missions in India. Some of these will be obliged to occupy *new districts*, as their present fields are sufficiently manned. They of course are on the look-out for the most suitable spheres of labour, and as some of them cannot be expected to be very scrupulous as to not intruding into fields already (but yet so feebly) occupied, it is feared that evils which have been already experienced may be multiplied.

"By the partial cultivation of an extensive district, we have prepared the ground for more efficient labourers, but if we do not follow this up we do really furnish an excuse for others coming in to take up the work we are apparently unable to carry on to a successful result. This is felt even by our brethren of the Church Missionary Society, and of the American Board, who are thoroughly friendly. It may be thought that no great harm is likely to be done by the

united occupation of a district by Missionaries of different Societies who have so much in common; but experience does not confirm this opinion; it rather refutes it. Besides, no Missionary exactly likes to be the pioneer for those of other churches. We all feel that some importance is to be attached to those things which separate us, as well as to those which unite us. Again, the total results of a Society's labours in a country are likely to be materially diminished in the eye of the church, by allowing the advantages of a partial cultivation to pass into other hands, instead of following it up themselves and reaping its fruits.

"If, therefore, our Society, on carrying out the *extension* of their Missions in India, as they are now happily enabled to do, should determine to occupy new fields of labour, and leave their present Missions in the wretchedly feeble state in which many of them have been left for so many years, we are deeply convinced they will commit a most fatal mistake.

"In the occupation of new Stations in the vicinity of older ones we shall greatly increase their efficiency, as well as locate our

new labourers in the most favourable circumstances for successful operations; whereas, in the occupation of new districts, however important in themselves, we shall only gain an increase of weakness. If the Society should be able to accomplish both these objects, we should all of course greatly rejoice; but of this we see no prospect. Our large central Stations are already sufficient. Our difficulty will be to man them efficiently, and to occupy the partially cultivated districts around them. Our wisdom will be to leave the unoccupied centres and entirely uncultivated districts to those Societies which have less need to strengthen their old fields, and more means available for the occupation of new ones.

"Our earnest hope and prayer is, that He who has so graciously guided and so greatly blessed the Society in most of its fields of labour, will at this critical juncture specially watch over all its deliberations and proceedings. Having frankly stated our matured convictions, in which we are sustained by the whole body of Missionaries in South India, we must leave the matter in the hands of the Directors."

Other Missionary brethren have referred to the same subject, but we must confine our extracts to the following, from the correspondence of the Rev. W. B. Addis, of Coimbatoor:—

"Having returned from the General Conference of the Missionaries of all the Societies labouring in Southern India, held at Otacamund, Neilgherries (the Leipzig excepted), it is an incumbent duty on me to apprise you of the proceedings of the same, so far as they relate to or affect our Society, and this Station in particular.

"There were *seven* divisions or sections of the Christian Church, represented by delegates, viz., Church of England two, i. e. Church and Propagation; American two, i. e. American Board and Do. Reformed Dutch; London, Wesleyan, and Baple (German). This proved to be the most important gathering of the sort ever known in this part of India, and its bearings are likely to prove of more importance to the future operations of the various Missionary Societies, than can at present even be anticipated.

"One of the propositions or resolutions entertained by the Conference was: that no province or district should be considered as occupied (exclusively) by any Society where the capital or principal town only had resident European Missionaries, and unless the whole province was effectually taken up by a particular Society, that the same should be considered as open to others without charge of interference, &c. Now this affects some of our most important Stations in South India; for instance, Coimbatoor, Salem, Cuddapah, &c. The Baple, the American, and Dutch Societies, have each taken an entire district, viz., the Canara, Madura, and North Arcot; and unless our Society acts in the same manner, none of our Stations will henceforth be free from intrusion, so that the bearings of this resolution are likely to seriously affect the proceedings of our Society in many places and ways in this country.

"To occupy Coimbatoor province after the method of this resolution of the Conference, would require nearly or quite a dozen European Missionaries; for although I and my son Charles would be considered as sufficient for the occupation of the head of the district, viz., Coimbatoor town and its environs, yet the subordinate towns of Durapooram, Errode, Curvor, Sathamungalam, Pullachy, Oodumullacotta, Palladam, Kungyam, Torapoor, &c., &c., should, according to this plan, each have a resident Missionary. (It will be recollect that this province is larger than Wales).

"I stood to the original purposes and intentions of our Society, but of course under existing circumstances my ground was untenable. It now only remains to be seen what can be done, and I confess I see only one method feasible, viz., 'Native Agency' with European superintendence, and the following appears the only available plan, viz., concentration after the method advocated some eight or ten years ago, and partially acted upon must be at once and for ever abandoned, and that of another kind adopted; namely, the concentration of one and the same Society upon an allotted district or province, and to do this effectually in this collectorate, three or four of the largest towns should be selected, each for the residence of an European Missionary, and the same plans carried out at each of these Stations as at present at the head Station, viz., that of making it the centre or head of a given circuit, and that circuit to be occupied by Native Teachers residing at each of the smaller towns. This plan was advocated by me many years ago, as the only one meeting the requirements of the country. Of course European agency would be required to be augmented, but not nearly to the extent the present method of the Conference suggests, for three-fourths and more would be occupied and efficiently worked by *Native Agents*, a dozen of whom would not require more pecuniary means than a single European.

"Schools—vernacular and elementary—would be required in proportion, and this would prove to be just the sphere and method requisite for the newly organized Society for that purpose in England, and the very sort of superintendence they would require to carry out their plans would be thus provided.

"More advantages and fewer difficulties would attend the plan proposed, than of any other I know of; its chief requirements would be efficient pecuniary means and the proper men to carry out the design, and these are common to all such undertakings. The first expense would be greatest in providing places of residence for each Missionary, Native Teachers, school-rooms, &c., afterwards the salaries of such would of course be requisite. Could not part of these expenses be paid by the Vernacular Christian School Society above mentioned, whose agents in part they would be? I am not aware of any difficulty in finding men to occupy these comparatively isolated Stations: they ought to be forthcoming; speaking from experience, I, my wife and family occupied in the commencement of our work in this country a Station for three years, where the nearest available medical assistance and the common necessities of civilized life; i. e. bread, &c., were procured at a distance of from forty to forty-five miles, and our good God never allowed us to suffer inconvenience or want. But the engagement for occupying these Stations should be made with the parties intended for them beforehand, and not to be established to be abandoned at the first experience of a small inconvenience, or the longing after European society. Devoted men and women would be required to fill such places, and surely the churches ought to supply such!

"The meeting of the Conference was admirably arranged and conducted, and was one of great harmony and brotherly love."

MADRAS.

EFFECTS OF RELIGIOUS EDUCATION AMONG THE NATIVE YOUTH.

IN the English Institution at Blacktown, Madras, the object aimed at is that of giving a sound education, based upon the Word of God; and although the great majority of the youth who seek its advantages desire only to obtain that secular knowledge which may advance their prospects in life, some of their number have become converts to Christianity, and are now preparing to go forth as preachers to their heathen countrymen of that faith which they once hated and sought to destroy.

The Rev. James Duthie, who is associated with the Rev. George Hall in this important work, in a letter dated the 8th May ult., shows the excellent fruits that have resulted, and are likely to result, from a system which makes religion the essential characteristic of the Missionary Institution, as distinguished from the Government School, from which it is entirely excluded.

"While it is our desire to confer upon all who attend the Institution the advantage of obtaining a sound education, both in English and the vernacular, the grand end of all our labours is the conversion of the souls of our pupils to Christ, and, through the blessing of God upon the efforts put forth, a small Church has been formed in the heart of the dense and benighted population of Black Town. The majority of those in Church communion with us have been gathered from among the heathen youths who attend our classes, and for some time past it has been the practice on the Sundays, after the regular service conducted by the Missionaries, for one of them to deliver a short address, prepared beforehand, to their heathen fellow-students. The importance of educational operations in Madras, and other large cities in India, where there is a growing desire for English—where, in fact, the Natives *will* have English—cannot be overestimated; but one feature of the work, as carried on in Missionary Institutions, invest our operations with peculiar importance, and ought to command the increased sympathy and support of all lovers of the spread of Bible truth among the millions of this great land. As matters are at present in India, where the Word of God is excluded, and positively forbidden to be read in Government schools, by means of the institutions established by Missionary Societies, a class of the community by far the most hopeful is

brought under the influence of the Bible and the Missionary, which, but for such means, could never be effectively reached at all. The great want of India is a well-trained body of native preachers, and we must ever look to the youth around us, as the class from which, under the blessing of God, the most efficient agents are likely to be drawn; and surely no amount of effort ought to be deemed too great to realize so important an end.

"You will be gratified to hear that the senior converts in connexion with our Institution commenced a service in front of the Mission-house in Black Town a short time ago, for the purpose of preaching to their heathen countrymen, and the attendance upon these occasions has been highly encouraging. A few years ago these young men were in the degradation of heathenism. Now we see them preaching that Gospel, with the ability which God has given them, which once they most heartily despised. Before the premises which we occupy here became the property of the London Mission, they were rented by the American Board, and were the residence of Dr. Scudder, one of the American Missionaries, who I understand was accustomed to hold Tamil services for the heathen on the spot where now the service alluded to is held. In connexion with this is a fact full of interest. Dr. Scudder rests from his labours; but those who once attended his preaching with

no other end in view but that of disturbing, and, if possible, annoying him, we now see standing, where formerly he stood, preaching to the heathen that same Gospel which he spent his life in proclaiming, and recommending to their fellow-countrymen that Saviour which once they rejected and despised. It often happened that tracts prayerfully distributed by Dr. S. to those who listened, were received by these young men and their companions only to be torn in the

presence of the preacher, and dashed at his feet in a thousand pieces. Surely we may well exclaim, 'What has God wrought?' and surely in this fact there is abundant encouragement for all engaged in the work of God, for our labours are 'not in vain,' however resultless they may seem.

"I have thought this sufficiently interesting to mention to you, as showing the power of Divine grace, and the good resulting from the Society's Institution in Madras."

VIZAGAPATAM.

ORDINATION OF A BRAHMIN.

ON the evening of Thursday the 24th June ult., Mr. P. Jagannatham, formerly a Brahmin, was publicly set apart at this Station to the ministry of the Gospel among his countrymen, in connexion with the Society. Mr. Jagannatham is a man of considerable talents and acquirements, and has been long held in high esteem by the Missionaries on account of his fidelity, zeal, and devotedness to the cause of Christ.

The Mission Chapel was well filled on the occasion, a large number of those present being natives, and all seemed much interested.

The Rev. J. W. Gordon commenced the service with reading the Scriptures and prayer, after which a sermon was delivered by the Rev. J. S. Wardlaw, A.M. on the great theme of the Christian Ministry. The usual questions having been put and replied to by the candidate, the Rev. L. Valett offered the ordination prayer, and the Rev. J. Hay, A.M. delivered the charge.

Mr. Jagannatham's answer to the first question proposed, serves to place in so striking a light the trials and mental exercises to which a high-caste native is exposed on renouncing the faith of his ancestors, that, although somewhat extended, we need offer no apology for presenting it entire, more especially as it is given *exactly as prepared and read by the candidate himself.*

The question having been proposed—"Will you briefly explain to us how it came to pass that you, a Brahmin, should desire the office of an Evangelist in the service of Christ?" Mr. Jagannatham replied as follows:—

"In compliance with the request expressed in the question put to me, I would, in adoring gratitude to the Almighty God, endeavour to give you a brief account of the way in which His sovereign grace has brought me to the knowledge of Himself through the Lord Jesus, and enabled me to desire the office of an Evangelist among my countrymen. I feel that I can never discharge the deep debt of gratitude I owe to Him for all the tokens of His loving-kindness and tender mercy which He has hitherto shown towards

me, an unworthy sinner. I believe that if His Holy Spirit had not been poured out upon me, I would never have thought of renouncing heathenism with its abominations for the sake of the Lord Jesus.

"About the year 1840, I entered the Vizagapatam Native English School, superintended by my dearest friend the Rev. J. Hay, to whom, under God, I owe almost all that I know and what I am. My object in entering the school was to acquire a knowledge of the English language as a passport

to wealth and honour in the world. I knew nothing about the true God, and Jesus Christ whom he hath sent, whom to know is eternal life. I was indeed a stranger to true religion. Remarkable as I was for the performance of the ceremonies incumbent upon me as a Brahmin, I was dead in sins and trespasses, like every other child of Adam. I was no doubt proud of my Brahminism. I belonged to the Vaishnavite sect, and was fond of reading the Bhagavata, which chiefly treats of the deeds of Vishnu, to whose worship I was devoted. When, in the course of scriptural instruction, Mr. Hay sometimes touched on the follies and wicked practices of Vishnu, I was enraged against him, as I thought he spoke evil of my favourite god. I worshipped idols; and when he spoke against the folly and ungodliness of idolatry, I often tried to defend it in good earnest. I am ashamed to say that I was the most superstitious Brahmin lad in the school. Being afraid of polluting myself by touching those in school whom I regarded as Pariahs, I was scrupulously careful in keeping myself at my proper distance from them. Such was my state before Mr. Hay went to England; and such continued to be my state for some time even after I entered the school again in 1844, when it was reopened by him after his return. After my friend went to England, my desire of making further progress in English was great; but I knew no European who would help me in my studies. When I heard that the Rev. J. W. Gordon was removed to Vizagapatam from Cuddapah, I went to him with a petition begging him to aid me in my English studies, and he kindly complied with my request, and instructed me for some time, and gave me a copy of the English New Testament, before he removed to Chicacole. As I was still opposed to Christianity I did not care for the sacred volume, which he so kindly gave me. A few months after I re-entered the school, I had the oversight of a class, which I taught with zeal and earnestness. The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible class I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity.

For some time, the more I heard about Christianity the more I was opposed to it, and tried to raise objections against it. One of my chief objections was, that it did not explain the way in which sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the subject as much as he could, and dwell more largely upon the fact that sin *was* in the world, and that I was a sinner needing a Saviour. I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashamed of the character of the Hindu gods, so that I could not look to any of them for salvation. While I was in this miserable condition, I fancied that I could find something in Vedantism to satisfy my mind. Alas! that abominable system undermines the very foundation of morality, and impiously charges the Most High with being the author of sin. I was so far led away in my mind by Vedantic notions, that I began to doubt whether there was any real difference between right and wrong. I foolishly tried to satisfy my own mind that what are called the First Truths in moral science in Abercrombie's book on the Philosophy of the Moral Feelings, were not true. The arguments that Mr. Hay used to show that God could not be the author of sin came home powerfully to my mind. Divine truth was gradually fastened upon my mind, I believe by the Spirit of God; so that I felt at last that I was a lost sinner. It appeared for a while too good a thing to believe that the great God would become a man to suffer and die for sinners. When my mind was filled with fear and dismay on account of my sins, I prayed to God without the mediation of Christ and found no relief. When, in the midst of the troubles of my heart, I tried to console myself with the contemplation of the glorious orbs in the evening sky, the thought would powerfully occur to me that I had no right to console myself with any thing while I remained an unpardonable sinner. For some time I had no peace in my mind. Nothing could make me happy. Through the mercy of God, the truth of the Gospel became more and more clear to my mind, so that I believed that Jesus Christ was the Saviour of the world, and that it was my duty to receive him as

my Redeemer and Master. But there were many obstacles in my way, which seemed for a while invincible. The fear of man, the pain of being irrecoverably separated from my dear mother, sisters, and brother, and the like, greatly depressed my heart. It was providential that the English books that came in my way contained some truth which recommended to my mind the religion of Christ and encouraged me to become His follower. Even the few Scripture texts that I met with in Robinson Crusoe comforted my heart and helped me to call upon God for help. I hated idolatry; and when I was obliged to go to a celebrated idol-temple, I would not lift my hands to pay respect to the idol, as others did. It is true that I used to repeat the *Gayatrimantram* and the like as long as I was a heathen, not because I cared for them but because I was afraid that if I omitted them, I should immediately be prevented from attending the Mission School, where I could learn the Christian truth. When I sat at meals with my brother, I was obliged to sprinkle water upon the food, repeating the *Gayatrimantram*, and after the idle ceremony was over, I used to thank God inwardly for the bounties of His providence.

"This sort of double-dealing was unspeakably painful to me, and yet I had no courage to renounce heathenism. The illness and death of my elder brother, whom I loved very dearly, convinced me more than ever of the uncertainty of life. When I was filled with sorrow on account of the loss of my dear brother, as well as on account of my undecided state, I often took my Pilgrim's Progress with me into a garden, and as I read the first few pages over and over again thought that the account of the man with a burden upon his back with his face from home exactly described my case. While I was thus troubled in my heart, I was forced to perform the funeral rites of my dear deceased brother, on the ground of my being the youngest brother living. Thus I was brought to perform with my own hands many absurd and unmeaning ceremonies with which I was disgusted. Arrangements were soon after made to get me married. It was a sore trial to me again, for I knew quite well that at the time of marriage I should be forced to worship idols

in one shape or another, and be dragged through a number of foolish ceremonies. Besides this, I was aware that if I embraced Christianity after marriage, the young person to whom I was to be married would be regarded as a widow for life. Still I had no courage to declare myself publicly for the Lord. I frequently read Psalm xiii, and used as my prayer to God the words of the 2nd, 3rd, and 4th verses, 'How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me? Consider and hear me, O Lord my God, lighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.' On the night of the 24th of April, 1847, I prayed to God most earnestly to enable me the next day to renounce my all for the sake of the Lord Jesus; and I believe the Lord heard my prayer and helped me. The next day, while my dear brother was busily engaged in making preparations for my marriage, I took my English Bible and 'Companion to the Bible,' and went to Mr. Hay's Bible class with the full purpose of heart to cast in my lot with the people of God. After the class was over, I expressed to Mr. Hay my earnest wish to follow the Lord Jesus, and stayed with him. On a false charge, I was taken to the Police Cutchery, where I was surrounded by a number of Brahmins and others. Some of them mocked me, and others entreated me not to embrace Christianity. The night I slept in company with a few fellow-prisoners, I had an opportunity of reading to them a portion of God's Word, which was with me. The next day when I was taken to the Assistant Magistrate's Cutchery, I was greatly encouraged by a passage in God's Word which occurred to my mind, 'Fear not, Abram, I am thy shield and thy exceeding great reward.' After the Magistrate decided that I was at liberty to follow the dictates of my conscience, I went back with my dearest friend, and was baptized on the 28th of April, 1847. From the commencement of my Christian career, I was strongly inclined to tell others of the Saviour whom I esteemed as the pearl of great price. Notwithstanding troubles and trials in my heart, and external discourag-

ments, the desire of devoting my all to the service of my Divine Saviour and Master has not abated. For some time my way was not plain before me, how I could accomplish the desire of my heart, so that my faith was greatly tried. I prayed to God, that if it was His holy will that I should become a messenger of the Gospel of peace, to make my path clear before me. I trust that, in answer to prayer, the Lord has graciously made my path plain before me, to consecrate my life to the work of preaching the Gospel among my countrymen. I believe that God has put into my heart the desire to preach the Gospel to others; so that I stand now before Him and His people to be publicly set apart for His blessed service. I am really unworthy of such honour. I feel my own ignorance, foolishness, and weakness to do

the work of an Evangelist. My heart fails within me when I think of the human heart in which an Evangelist has to sow the precious seed of God's Word. I know that whatever some of my heathen countrymen may say of me now, they will hate me when they think of the object of a Missionary of the Gospel. Satan, too, will try to throw obstacles in my way. My only hope is in the Almighty Saviour; and I cast myself upon His care who has graciously assured His servants saying, 'Lo, I am with you, even unto the end of the world.' I beg of my dear fathers and brethren, to pray for me to the God of all grace, that He may abundantly bless me and enable me to honour Him in the great work which He has intrusted to my care."

The candidate was further asked his views regarding the duties of an Evangelist, and the leading doctrines and ordinances of Christianity, to which his replies were equally satisfactory, but they are omitted for want of space.

POLYNESIA.

MANGAIA, HERVEY GROUP.

THE Rev. George Gill having removed to Rarotonga in April, 1857, the sole charge of the Mission at Mangaia subsequently devolved upon the Rev. Wyatt Gill, who, under date 5th January ult., shows that for some time past a signal work of conversion has been in progress throughout this island.

"The year which has just elapsed," writes Mr. G., "has been in several respects a memorable one. Great changes have taken place. Many fears and anxieties depressed my mind at the period of my beloved colleague's departure. But, blessed be God! we have been sustained hitherto. Many grounds of anxiety have been removed, and an abundant blessing has attended the preaching of the Gospel throughout the island.

"But I rejoice with trembling. Such is the deceitfulness of the human heart, that outward appearances can never be fully depended upon. Emphatically does this hold true of native character and profession. I am, however, conscious that there has been an honest endeavour to ascertain whether the 'great change' demanded by the Gospel has been experienced by those who have pre-

sented themselves as candidates for church-fellowship. And in the judgment of charity, I think that those who have been admitted, have given good evidence of having experienced the regenerating influences of the Holy Spirit. With very few exceptions, their consistent conduct has given us great satisfaction.

"At the principal Station, Oneroa, there have been two admissions to church-fellowship since I last wrote. On the *first* occasion (the first Sabbath in August), eight men and fifteen women were received after a suitable confession of faith, and a statement of their Christian experience. On the *second* occasion (November 1st, ult.) fifteen men and forty-three women were admitted. It was a Pentecostal season—a day I shall never forget. Amongst these was an aged man, *onee*

to all appearance utterly hardened, and who for many years had done all he possibly could to injure Missionaries, but now, humbled at the recollection of his guilt, sitting clothed in his right mind at the feet of Jesus. Another interesting case was that of a young woman, who confessed that she had not entered the house of God for twelve years, but who had lately been convinced of her dangerous state. But what occasioned me much anxious thought, was the application of several young persons belonging to Mrs. Gill's class of girls. I carefully examined their views of the plan of salvation, the nature and evidences of the 'second birth,' their motives for desiring to be united with the Lord's people, &c., &c. After repeated conversations with them, I felt fully satisfied that a work of grace had been commenced in their hearts. For some time I hesitated to receive them, solely on account of their youth. On the other hand, it seemed wrong to refuse to receive in the Lord's name, those whom He had evidently admitted to fellowship with his Son. Accordingly, after three months' trial, they were admitted. May they, like Samuel and Timothy of old, prove disciples indeed!

"In respect to education, some progress has been made, I think, at this Station (Oueroa) during the past six months. This I attribute entirely to the efficient labours of Rauraa, my native assistant. A considerable number of boys and girls have learnt to read; and to them, chiefly at this settlement, have copies of the new edition of the Bible been sold.

"Mrs. Gill's class of girls still continues to afford encouragement. My own class of boys, who meet three times a-week on my own premises, greatly cheers me. They are, I trust, advancing both in secular and divine knowledge.

"I have recently had the pleasure of sending a young man and his wife to the Institution at Rarotonga, out of my class of candidates for Missionary labour amongst the heathen islands.

In regard to Tamarua, I am happy to report favourably. Blessed be God that there has at length been a shaking amongst the 'dry bones.' Many have evinced their anxiety respecting their eternal welfare,

May they prove to have been truly born of the Spirit! December 6th, ult., fourteen men and twenty-four women were admitted to church-fellowship. On the other hand, I regret to report that in the earlier part of the past year, there occurred several *very painful* instances of inconsistency on the part of certain old church members at that settlement.

"The remarkable revival of religion at Icirua, has not yet ceased. Showers of divine grace are still falling. On the 15th of November ult., we had the great pleasure of admitting to the communion of the visible church, sixteen men and nineteen women. Katuke and his wife still labour assiduously at that Station. I think his visit to Rarotonga did him good; certainly he came back 'in the fulness of the blessing of the Gospel of Christ.'

"You will perceive, dear brethren, that the past year has been one of unwonted prosperity. The outpouring of the Holy Spirit's influences during the year 1856, has at length spread as a stream over the island. It has been to us a matter of wonder and gratitude. No extraordinary means have been employed. The precious seed of divine truth carefully sown during many past years has at length sprung up. To God, the author of all good, be the praise! Tares have, alas! in some instances mingled with the wheat. But this should not surprise us, nor discourage further labour in the Lord's vineyard. Looking back, then, upon the past, let us praise God and take courage for the future, remembering the inspired declaration, 'Not by might, nor by strength; but by my Spirit, saith the Lord of Hosts.'

"Total of church members in the three churches of Mangaia, December, 1857:—

Tamarua	138
Ivirua	170
Oneroa	318
<hr/>	
	626

"Total of admissions to church-fellowship during the past year (1857):—

Tamarua	47
Ivirua	85
Oneroa	116
<hr/>	
	248

MISSIONARIES FOR THE INTERIOR OF SOUTH AFRICA.

WE have the pleasure to extract the following notice from the Cape papers, under date the 12th of August:—

"The Missionaries who are about to proceed to the Matabele and Makololo tribes, in connexion with Livingstone's expedition to the Zambese, were entertained at a public *soirée* on the 3rd inst. There were then present the veteran Missionary, Robert Moffat, together with his younger coadjutors,

the Revs. Messrs. Mackenzie, J. Moffat, Thomas, Price, and Sykes. Clergymen of various denominations took part in the proceedings, and expressed sympathy with the objects of the meeting. The Rev. R. Moffat, with his family, and Mrs. Livingstone, will leave for the interior next week."

DEPARTURES.—Rev. H. Helmore and Mrs. Helmore, with a part of their family, embarked at Southampton, per "Dane," for Cape Town, 5th July.

Rev. W. Johnson and Mrs. Johnson embarked at Gravesend, per "Royal Stuart," for Calcutta, 1st September.

Rev. Richard Birt, Mrs. Birt and family, accompanied by Miss Thompson, daughter of Rev. W. Thompson of Cape Town, embarked at Gravesend, per "Vernon," for the Cape, 4th September.

Rev. W. Dawson, with a part of his family, and accompanied by three of the children of Rev. R. D. Johnston, of Nundial, embarked at Gravesend, per "Trafalgar," for Madras, 11th September.

ARRIVAL IN ENGLAND.—Mrs. Mullens, wife of Rev. Joseph Mullens, and infant, from Calcutta, per steamer "Pera," 20th September.

MISSIONARY CONTRIBUTIONS.

From 17th August to 14th September, 1858, inclusive.

R. T., Southwark	10 10	O'Admiral Trotter	5 0 0	Manchester.	Henry & John Bull	0 0 6	
Mr. S. W. Partridge, being the Moiety of the balance of Sums intrusted to the late Firm of Partridge & Oakley	7 0 0	Messrs. Spicer	5 0 0	Mr. C. Moore	2 0 0	Richd. Chamberlain	0 14 3
J. L. Morton, Esq....	5 0 0	Brothers	3 3 0	Saffron Walden.	Henry Dimmock	0 9 8	
S. S.	5 0 0	Mrs. Starling and Friends	2 0 0	Mr. G. Gibson	5 0 0	Arthur Gathorne	0 4 6
Alfred, in Memory of a beloved Mother	1 1 0	Mr. Tait	2 0 0	78 <i>l. 10s.</i>	John Masters	0 1 1	
A Friend.....	1 1 0	Mr. Vavasseur	2 0 0	Mr. A. Friend, by Mrs. F.	Edward and Walter Stuck	0 0 11	
Anonymous	1 0 0	S. Bendall	1 1 0	For Extended Operations in India.	John Wrighton	0 0 7	
A. Friend, per Mr. Burton.....	0 10 0	Mr. Williams	1 1 0	Auber	Fanny and Matilda	0 2 2	
F. G., for Central South Africa.....	15 0 0	Mr. W. Budden (A.)	1 0 0	Mary Ann Brown	0 3 8		
Ditto, for India	15 0 0	Mr. Eives	1 0 0	Caroline Blythe	0 1 0		
80 <i>l.</i>		Mrs. Rotton	1 0 0	Sarah Curtis	0 3 6		
F. B., for Central South Africa.....	2 10 0	Mr. Townley	1 0 0	Mary Ann Cooper	0 0 6		
Ditto, for India	2 10 0	Mrs. Robson	0 10 0	T. E.	Mary Clark	0 3 0	
5 <i>l.</i>		Mr. W. Capper	1 0 0	Postage Stamps	E. Diver	0 6 8	
Mrs. Samuel Baylis, for Rev. F. Baylis, Neyoor	1 10 0	Mr. H. James	1 0 0	H. S. P.	Selina Frost	0 2 4	
J. Large, Esq., for the Native Teacher, John Owen	10 0 0	Mr. G. Smithson	1 0 0	Mr. J. and A. Gordon	J. and A. Gordon	0 0 8	
Collected by Rev. R. Birt.		Calne.		Caroline Hooley	Annie Hoskins	0 1 0	
For Female Education, &c., at Peleton.		Collection	13 14 0	Katherine & Bertha Hudson	Katherine & Bertha Hudson	0 5 2	
Miss Rutt, for School Furniture, &c.....	20 0 0	Colchester.		Emma Kentzlee	Emilia Kentzlee	0 4 10	
Dr. Griffith	5 0 0	Mr. Weeks	2 0 0	Avis Sophia Murray	Mary Ann Philpot	0 1 3	
Mr. Burden	1 1 0	Haverstock Hill Chapel, Sunday School Infant Class	1 3 10	Katherine & Matilda Stuck	Katherine & Matilda Stuck	0 0 6	
Mr. Moore	(A.) 1 0 0	Mr. Seiby, ditto	1 1 0	M. A. Treble	M. A. Treble	0 16 0	
Mr. Thackwell	5 0 0	Hereford.		G. Youatt & Mary	G. Youatt & Mary	0 1 11	
Particulars of Sums Previously Acknowledged.		Dr. Griffith	5 0 0	A. & J. Goodey	A. & J. Goodey	0 2 6	
Thomas Amory	0 0 9	Ledbury.		S. Parnell	S. Parnell	0 0 11	
5 <i>l.</i> 8 <i>s. 9d.</i>		Particulars of Sums Previously Acknowledged.		M. Clark	M. Clark	0 2 10	
5 <i>l.</i> 8 <i>s. 9d.</i>		Thomas Amory	0 0 9	H. Davis	H. Davis	0 1 9	
Small Sums	0 5 11			E. Pinham	E. Pinham	0 0 6	

<i>Middleton Road Juvenile Association, per Mr. Pearson</i> 4 13 7	DERBYSHIRE.	Moreton in Marsh.	Collected by—
To be applied to the Support of Two Children at Vizagapatam, to be called Fauny Dukes, and Josiah Forsaith.	<i>Ashbourne Youthful Missionary Association, for the Native Teacher, John Wigley</i> 10 0 0	<i>Rev. T. Young.</i> <i>Sabbath School</i> 2 7 2 <i>Mrs. Tombs's Missionary Box</i> 0 4 6 <i>2d. 11s. 8d.</i>	<i>Miss E. Thompson</i> 2 12 0 <i>Miss E. Parkinson</i> 0 15 0 <i>Miss A. Jackson</i> 0 17 1 <i>Miss B. Jackson</i> 0 1 6 <i>Miss A. Blackburn</i> 1 11 0 <i>Miss M. Parkinson</i> 0 18 1 <i>Mr. G. Tunstall</i> 0 10 4 <i>Collection after Sermon</i> 1 16 2 <i>Missionary Hen-</i> <i>Bible Class, Mis-</i> <i>sionary Box</i> 0 10 0
<i>Portland Chapel.</i>	Glossop.	Nailsworth, Forest Green Chapel, per Mr. Ford 4 8 0	<i>Stroud.</i>
<i>Miss H. Leonard (A.)</i> 0 10 6 <i>Ladies, for the Misses Cox's School</i> 0 15 6 <i>1L. 5s. 6d.</i>	<i>Littlemoor Chapel, Rev. T. Atkin.</i> <i>Collections</i> 15 0 0 <i>Ditto, Brookfield Preaching Station</i> 3 0 0	<i>Bedford Street Chapel, Rev. W. Wheeler</i> 11 3 6 <i>Chalford</i> 0 10 1 <i>12d. 2s. 7d.</i>	<i>Miss E. Thompson's ditto</i> 1 4 0 <i>Miss M. Parkinson's ditto</i> 0 4 6 <i>Mr. R. Parkinson's ditto</i> 0 2 0 <i>Mr. Matthew Jolly, ditto</i> 0 6 6 <i>Exs. 15s. 1d.; 17s. 17s. 5d.</i>
<i>St. Thomas's Square, Hackney.</i>	Missionary Boxes.	<i>Old Chapel, per Mr. Coley</i> 5 16 8	<i>Kirkham Branch, Annual Collection by John Bryning, Esq., Treasurer</i> 4 9 5
<i>Legacy of Late Thomas Smart, Esq.</i> 100 0 0	<i>Mrs. Atkin</i> 1 10 0 <i>Miss Kershaw</i> 1 4 11 <i>Miss H. Kershaw</i> 1 4 9 <i>Miss Fewsnap</i> 1 4 0 <i>Miss Lloyd</i> 0 9 8 <i>Miss Harriet Hampson</i> 0 6 0 <i>Mrs. Garside</i> 0 4 6	<i>GUERNSEY.</i> <i>Auxiliary Society, per A. G. de Garis, Esq. on account</i> 42 0 0	<i>Edward and Ellen Bryning's Missionary Box</i> 1 0 1 <i>A Friend, by Miss Richards</i> 0 5 0 <i>Mrs. Bowdler</i> 0 4 4
<i>Union Chapel, Brixton Hill. For Extended Operations in India.</i>	<i>Mary Ann White</i> 0 3 0 <i>Sarah Heys</i> 0 3 0	HERTFORDSHIRE.	<i>Collected by—</i>
In addition to 2d. 13s. 9d., acknowledged last month.	<i>Sunday School.</i> <i>Collection</i> 1 0 0	<i>Hitchin, Mr. T. Perkins, for Extended Operations in India</i> 5 0 0	<i>Miss Elizabeth Whittle</i> 0 6 6 <i>Miss Elizabeth Whiteside</i> 0 11 10 <i>Miss B. M. Michie</i> 1 7 0 <i>Thomas S. Bowdler</i> 1 12 7 <i>Miss Elizabeth Houghton</i> 0 18 0 <i>10d. 14s. 9d.</i>
<i>Mrs. Brand</i> 2 0 0 <i>J. Brand, jun., Esq.</i> 2 2 0 <i>Mr. Cooper</i> 5 0 0	<i>Classes.</i> <i>Senior Girls</i> 0 13 0 <i>Senior Boys</i> 0 10 0 <i>Junior Girls</i> 1 0 0 <i>Junior Boys</i> 1 0 0 <i>Exs. 18s. 11d.; 25d. 6s. 7d.</i>	<i>St. Albans, Collected by Master F. H. Cherry, for the Native Teacher, Frederick Henry Cherry, at Samoa</i> 3 0 0	<i>Garstang Branch, Annual Collection by Dr. Bell, Treasurer</i> 6 0 0
<i>Old Gravel Lane.</i>	BERKSHIRE.	KENT.	<i>Leyland Branch, Annual Collection, by Rev. Joseph Bliss</i> 2 12 7 <i>Miss Burdon's Subscription</i> 1 0 0 <i>Miss Sumner's Missionary Box</i> 1 3 7 <i>Exs. 2s.; 4d. 14s. 2d.</i>
<i>Sunday School</i> 0 5 0	Wallingford. <i>Rev. C. M. C. Davies.</i>	<i>Cranbrook, Rev. G. Amos</i> 0 11 4	<i>11d. 10 5</i>
<i>Robert Street, New Cut.</i>	Marple Bridge. <i>Rev. J. W. Benson</i> ... 5 10 0	<i>Dover, J. Hamilton, Esq.</i> 5 0 0	<i>Less Expenses</i> 7 8 0
<i>Ditto</i> 0 10 0	DEVONSHIRE. <i>The united Contributions of a Pious Family, for Extended Operations in India</i> 50 0 0	<i>Tunbridge Wells, Rev. C. Langton</i> 3 0 0	<i>104 2 5</i>
<i>Boxes.</i>	DURHAM.	LANCASHIRE.	<i>N. B.—Omitted in the Annual Report, Mr. Edward Robinson's Subscription for the African New Mission 17.</i>
<i>C. Morrell, Esq.</i> 5 5 0 <i>Mrs. M. Morrell</i> 0 0 0 <i>Misses Penny</i> 1 0 0	<i>South Shields.</i> <i>For extended Operations in India.</i>	<i>Boiton, Two ladies</i> 5 0 0	<i>Southport, per J. Hamilton, Esq., on account</i> 60 0 0
<i>Public Meeting</i> 6 5 4 <i>Exs. 36s. 2d. 15s. 1d.</i>	ESSEX. <i>Auxiliary Society, per T. Daniell, Esq.</i>	<i>Liverpool, Miss Gilpin, for the Mirzapore Schools</i> 5 0 0	<i>LEICESTERSHIRE.</i>
<i>CAMBRIDGESHIRE.</i>	<i>Halstead, High Street Chapel, Rev. B. Johnson, on account</i> 10 0 0	<i>Preston, Auxiliary Society, by John Hamer, Esq., Treasurer, half yearly remittance.</i>	<i>Auxiliary Society, per T. Nunneley, Esq.</i>
<i>Bansfield Hall, near Newmarket.</i>	<i>Saffron Walden, per R. D. Thurgood, Esq.</i> 107 12 6	<i>Annual Collections, Grimshaw Street Chapel</i> 9 10 6	<i>Ashby de la Zouch.</i>
<i>J. W. Bromley, Esq., for Extended Operations in India</i> 5 0 0	<i>Witham, per R. W. Dixon, Esq.</i> 26 5 6 <i>14d. 18s.</i>	<i>Cannon Street Chapel</i> 20 7 1	<i>Rev. T. Mays.</i>
<i>CUMBERLAND.</i>	<i>Romford, A Friend, by Miss Maxwell</i> 1 0 0	<i>Missionary Communion, for Widows and Orphans of Missionaries</i> 4 6 4	<i>Contributions</i> 4 14 8 <i>Public Meeting</i> 3 2 0 <i>Exs. 7s. 6d.; 7d. 9s.</i>
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<i>Rev. H. Sanders.</i>	<i>Miss Gaythorp</i> 2 8 8 <i>Miss Higgins</i> 0 13 1 <i>Miss Agnes Kitchin</i> 1 1 7 <i>Miss Hannah Kitchin</i> 1 9 0 <i>Miss Margaret Kitchin</i> 1 2 0 <i>Miss Cath. Lowden</i> 1 2 0 <i>Miss Janet M'Gowan</i> 3 3 7	<i>Subscriptions for the Education of two Native Teachers at Rarotonga, by Miss Aughton</i> 10 0 0	
<i>Collections—</i>	<i>Bristol, Auxiliary Society, per W. D. Wills, Esq., on account</i> 250 0 0	<i>Mrs. James Robinson, for the Education of a Native boy in Mr. Rice's School, Bangalore, named Joseph Robinson</i> 3 0 0	<i>Burton Overy.</i>
<i>After Sermons</i> 34 0 11 <i>In Sabbath School</i> 0 19 10 <i>At Public Meeting</i> 1 4 8	<i>Gloucester, Legacy of the late Mr. R. Blair</i> 19 19 0	<i>Elswick Branch, Annual Collection by Rev. Joshua Armitage</i> 4 5 5	<i>Rev. G. R. Miall</i> 2 15 6 <i>Churchover</i> 1 14 0 <i>Enderby, Rev. S. Haywood</i> 1 10 6 <i>Great Easton, Rev. J. Haddon</i> 1 14 4 <i>Hallaton, Rev. J. Dale</i> 5 1 4
<i>Juvenile Missionary Association.</i>	<i>Gloucester, Legacy of the late Mr. R. Blair</i> 19 19 0	<i>Hinckley.</i>	<i>Rev. T. Johnson.</i>
<i>Collected by—</i>	<i>Contribution</i> 250 0 0	<i>Contributions</i> 7 5 0	<i>Contributions</i> 7 5 0
<i>Miss Mary Fox, Muncaster's Missionary Box</i> 0 8 6 <i>Exs. 12s. 7d.; 60s.</i>	<i>Elswick Branch, Annual Collection by Rev. Joshua Armitage</i> 4 5 5	<i>For Widows' Fund</i> 1 0 0 <i>8d. 5s.</i>	

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Rev. F. Islip.	Mr. Godfrey.....(A.) 2 0 0	Dorking.	Congregational Church,
Contributions 5 10 0	310 16 2	Subscribers.	Rev. J. Miller.
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<i>Leicester.</i>	Including 229.18s. 4d. previously acknowledged,	J. Dennis, Esq. 2 0 0	37. 17s. 3d. —
Bond Street, Rev. J. Barker, LL.B.		Mr. Todman 1 0 0	
Collections 26 4 7		Ditto, for India 1 0 0	
Ladies' Association 11 16 0		Mr. Paddy 1 0 0	
H. F. Coleman, Esq. (A.) 5 5 0		Mrs. Stent 0 10 0	
Missionary Boxes ... 3 11 4		Mr. C. Croucher, for India 0 5 6	
Sunday School 1 6 6		Collectors.	
For Widows' Fund 5 0 0		Miss Newbay, for Nagercoil Semi- nary 3 12 0	Annual Meeting 1 4 0
537. 3s. 5d. —		Mrs. Gosling 3 5 7	Island of Weir 1 14 6
<i>Gallowtree Gate.</i> Rev. G. Legge, LL.D.		Miss Edwards 0 17 4	Island of Rousay ... 0 14 6
Ladies' Association 20 0 11		Miss Todman 1 2 9	37. 13s. —
Collections 22 0 6		Miss Newbay 0 4 8	
<i>Sunday School As- sociation, for Dr. J. Legge's Chinese School</i> 10 0 0		Miss Beckett 1 8 6	
For Widows' Fund, 6 10 0		Mrs. King 0 4 8	
67. 11s. 5d. —		Ester Waiby 1 1 8	
Public Meeting 9 3 1		William Henry Summers 0 11 1	
<i>London Road.</i> Rev. R. W. McAll.		Mr. Paddy 2 10 0	
Collections 23 11 6		Girls' Sunday School 1 7 4	
Subscriptions 5 10 3		Infants 0 2 5	
Juvenile Service... 3 13 4		Vestry Box 0 8 6	
Missionary Boxes ... 1 9 3		Annual Collection 13 2 16	
For Widows' Fund 3 6 4		For Widows' Fund 4 10 6	
41L. 1d. —		Including 4 L. 0s. 5d. pre- viously acknowledged.	
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Collections 9 9 6			
Public Meeting 7 12 0			
<i>Loughborough.</i> Rev. J. Mason 2 0 0			
<i>Lutterworth.</i>			
Rev. J. Hopwood.			
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For Native Teacher, John Wickliffe ... 10 0 0			
Collections 8 4 6			
For Widows' Fund, 2 0 0			
Exs. 8s. 6d.; 2sL. 3s. 6d. —			
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<i>Melton Mowbray.</i>			
Rev. J. Twidale.			
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For Widows' Fund 2 0 0			
Exs. 13s. 4d.; 22L. 1s. 8d. —			
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Rev. W. Bedford 7 2 0			
<i>Shilton, Rev. T. Dix</i> 7 0 0			
<i>Theddington.</i>			
Rev. T. Morgan 5 5 0			
<i>Ullsthorp, per Mr. Wells</i> 5 8 2			
<i>Wigston.</i>			
Rev. T. Jowett.			
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Collections 3 3 6			
57. 16s. 2d. —			
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<i>Fulwood.</i>			
Rev. J. Taylor.			
Contributions, 1857 2 7 0			
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<i>Meare, near Wells,</i>			
Per Mrs. Giblett.			
Missionary Boxes.			
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Mrs. Giblett 6 17 8			
Susanna Giblett 1 3 4			
Elizabeth Smith 0 3 0			
107. —			
<i>Bilston.</i> Legacy of late T. Bruneton.			
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